THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whomsoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (MAT. 23: 10-12).

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"BY THEIR FRUITS YE SHALL KNOW THEM."

ON the occasion of the great Sermon on the Mount, Christ, among other things, gave to His listeners and all succeeding generations a rule, a standard, by which all men can be judged, when He said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This divinely originated axiom is but another phase of that immutable law of cause and effect. A splendid illustration of how this works out in nature, is contained in the history of one, Martin Kallikak, a young man of good family, who, about the year 1770, met a feeble-minded girl, by whom he became the father of a son who proved later to be of feeble mind. Subsequent to this Kallikak married a woman of good family and became the father of a child by her. Now this feeble-minded girl who bore the feeble-minded son had 480 traceable descendants who were accounted for in the following manner: normal, 46; illegitimate, 36; immoral, 14; drunkards, 27; feeble-minded, 143; died in infancy, 82. Now on the other side. Kallikak's descendants, as a result of the union with the normal-minded girl, were 496, and out of this number 493 were normal. With few exceptions all were intelligent, upright, industrious, with no physical nor mental blights. This is not a happen-so; it is in each case the result of the inexorable laws of heredity, of cause and effect. Examples such as this could be multiplied, not only biologically, but institutionally. The world has had its Dowies, and when their organizations have reached their zenith of growth and development, the world was still in doubt as to their claims. However, such are today a hiss and a by-word. By their fruits we knew them, and we can now safely pass judgment upon them and their kind. According to the inevitable law set forth in Christ's parable, had they

been divine and God-inspired, as they claimed to be, they could not have failed, for "a good tree cannot bring forth evil fruit."

There are many people in the world who are in honest doubt as to the truthfulness of this latter-day message, while there are others, who, like the Pennsylvania divine, fear "the on-rolling giant of 'Mormonism,'" knowing in their hearts that our message is true. There are others who are really afraid that "Mormonism" is true, and as a result fight us tooth and nail. There are men and women of high standing in the community who stoop to low and contemptible things, occasionally, in order to give us a kick. There are even reputable magazines, papers and publications, which, we reget to say, employ libelous and prejudiced authors to heap villification upon the Church and its founders, to deceive, if it were possible, "the very elect." Among this number we find such commentators as the *Encyclopædia Britannica*, which in its eleventh edition untruthfully describes the Prophet Joseph Smith as a "good-natured, lazy boy, suffering from a bad heredity, physically and psychically," who "began to have visions which seem to have accompanied epileptoid seizures." "His parents," it goes on, "like his grand-parents, were superstitious, neurotic, seers of visions," and so on. Josiah Quincy, the eminent American statesman and writer, in 1882 met the problem squarely and like a man when he said: "A man who established a religion in this age of free debate, who was, and is to-day, accepted by hundreds of thousands as a direct emissary from the Most High, such a human being is not to be disposed of by pelting his memory with unsavory epithets: * * * hard names furnish no solution to the problem he presents to us. The wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained."

The fact that "Mormonism" is increasing at such a steady and comparatively rapid pace causes a little alarm to many sectarian ministers. Rev. Henry W. Bloch, addressing the Presbyterian clergymen in Pennsylvania last July, openly lamented the helplessness of their crusade against the "Mormons," and stated that "the growth of Christianity is rated at less than one per cent, while the growth of 'Mormonism' is thirty-eight per cent." The vital question is, however, what kind of people are the Latter-day Saints converting, and how do they compare as a class with other communities? Are they, as a result of their divinely-inspired principles, organization, authority, gifts and blessings any better than the average individual or aggregation? Are they solving or mitigating such sociological problems as illiteracy, insanity, intemperance, crime, and vice? If they are, would not the world do well to lend an ear and follow their example? If, on the other hand, "Mormonism," claiming to be a divine organization, can offer nothing better than the world already has; if it cannot ameliorate

the pathological conditions which exist in society, then it has no excuse for existence, and should take its place on the scrap-heap, with all other creeds which have failed in this great, fundamental purpose. Let unbiased facts speak for themselves.

In 1910 Utah had a population of 373,351, about 75 per cent, of whom were "Mormons." The percentage of illiterates, i.e., people over ten years of age who cannot read or write, in the State for the same year was 2.5 per cent, and only 0.4 per cent among native whites. Utah stands third among forty-eight states in the matter of illiteracy. The average for the United States for the same year was 7.7 per cent.

Utah spends more per capita on education than any other state, country or nation on the globe. In 1913, eighty per cent of the total revenues of the State were appropriated for educational purposes. This does not include money spent by the "Mormon" Church and other denominational institutions in the State for the same purpose. The valuation of public school property in Utah has increased from $1,386,851 in 1906, to $8,000,000 in 1913, and the school population from 79,339 to 111,331. The amount expended annually for the support of common schools during the same period increased from $900,995 to $4,000,000. In addition to this the Church of Jesus Christ of Latter-day Saints maintains two colleges and twenty-nine academies, with an enrollment of 8,012 in 1913, with a large yearly expenditure for maintenance. Instruction in all state and Church schools is free.

The birth-rate for the United Kingdom in 1911 was 24.4 per thousand. In the United States it was 27.2. In the State of Utah 31.1, and among the "Mormon" population in 1912 it was 59.0. The death-rate for the United Kingdom in 1911 was 14.8 per thousand. In the United States it was 15.0. In the State of Utah it was 10.7, and in 1912 among the "Mormon" population it was 8.4 per thousand.

In the British Isles for 1912 there were 3.2 criminals convicted per thousand of the population. In Utah for 1911 it was 2.2 per thousand among native and foreign-born citizens. There were but nine convictions for adultery, two for rape, and one for wife-beating during 1911 out of the entire State population of 373,351. There were twenty-two counties representing a population of 165,058, in which there was not a single case of adultery for the entire year. The "Mormons" are a law-abiding people. They believe and practice the principle of "obeying, honoring and sustaining the law." In a recent speech made by Governor W. P. Hunt of Arizona (non-"Mormon"), he declared that "the 'Mormon' people are the best citizens in Arizona. They fill our schools and not our jails." "According to population of this State," he said, "and the proportionate number of individuals in the penitentary, the 'Mormon' population is entitled to eighteen inmates there. As a matter of fact, there is only one 'Mormon' in the penitentiary."

In 1870 the State of Utah showed the smallest comparative number of panpers, convicts, and insane in the United States. It is conservatively estimated that from ninety to ninty-five per cent of the "Mormon" families in Utah and the surrounding states own their own homes and the lands upon which they are built. Lastly, but by no means least in significance, is the fact that among a large and rapidly growing membership scattered throughout the earth, there is not one saloon, public-house, or brewery owned or controlled by a "Mormon."

Now, dear reader, "do men gather grapes of thorns or figs of thistles?" Applying the rule of the Savior to the "Mormon" people and their leaders, were they the corrupt, misguided set wicked men would have us believe, the "fruits" of "Mormonism" would inevitably be evil. Statistics alone, fail to do justice to the work which the Prophet Joseph Smith and his successors established. Among other things, "Mormonism" has demonstrated to the world that a community can exist and thrive in the nineteenth and twentieth centuries without the "loathsome ulcer" of female prostitution. "Mormonism" has the wonderful power of uniting its adherents in an unprecedented manner, acknowledged even by its bitterest enemies. It produces in all who are true to its principles that much coveted boon, peace of mind; it abolishes the fear of death; it creates and induces faith and firmness in contradistinction to doubt and indecision. In a word, the result of these several effects of "Mormonism," as Elder C. W. Penrose once said, "is the grand desideratum of humanity, viz., happiness."

The only people who are not worrying about the "onrolling giant of 'Mormonism,'" are the Latter-day Saints themselves. They have an unswerving conviction as to the divinity of their calling, and in the words of their prophet, though "persecution may rage, mobs may combine, armies may assemble, calumny may defame, the truth of God will go forth boldly, nobly, and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say, "the work is done."

Liverpool. ARTHUR L. BEELEY.

MINUTES OF BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held on Sunday, March 22nd, 1914, at Wolseley Hall, Reading Road, Eastville, Bristol. There were in attendance: President Hyrum M. Smith of the European mission; Elder John P. Leatham of the Sheffield conference; President Wilford W. Rich, two lady missionaries, and fifteen traveling elders of the Bristol conference.

The morning session commenced at 10: 30 by singing, "Arise, O

glorions Zion." Prayer was offered by Elder Elmer B. Dansie. Singing, "Let Zion in her beauty rise."

President Wilford W. Rich said the "Mormon" elders are called from all avocations of life to go into the mission field, and are expected to remain in it as long as the authorities wish to keep them there. The Church of Jesus Christ of Latter-day Saints was organized about eighty-four years ago with six members, and has grown until it numbers hundreds of thousands at the present time. He concluded by bearing a faithful testimony.

Elder Job Llewelyn said for a person to be baptized and have hands laid upon him for the reception of the Holy Ghost was not sufficent to assure his salvation; but he must go on to perfection by living in accordance with all the principles of the gospel of Christ.

Sister Marjorie Heal recited, "Glad tidings of great joy."

The choir sang, "Praise ye the Lord."

Elder Daniel H. Elmer said there were many different denominations, each claiming to be the Church of Christ; but it is not reasonable to suppose Christ will receive as His own all of them. He accepted one only when He was upon the earth. To preach the gospel a man must be called of God, and be endowed with divine authority.

Elder William Evans said the "Mormon" elders come into the world to teach the gospel principles to the people who are searching for truth. Satan is always at work, and we must always be on the alert to escape his temptations. As the gospel is the means of saving us if we yield obedience to it, so is it the means of condemning us if we reject it, after having the opportunity to receive it.

Elder Grover T. Bennett said if we are prayerful and obey the commands of God we shall be blessed. He then bore his testimony to the truthfulness of the gospel.

Elder Jesse D. Barlow referred to the apostacy which took place after the death of Christ, and said the gospel has been restored by an angel as John had predicted (Rev. 14). He also bore testimony to the truthfulness of "Mormonism."

Closing hymn, "I'll praise my Maker while I've breath." Benediction by Elder Earl B. Broadhead.

The afternoon session commenced at 2:30 by singing, "Let us all press on." Prayer by Elder Paul L. Wilson. Singing, "Behold the great Redeemer die." The sacrament was administered by Elders Matthew F. Noall and George R. Dent, after which Elder Elmer B. Dansie presented the general and local authorities of the Church, who were unanimously sustained. He also read the labor and statistical report for the past five months.

Sister Margaret C. Llewelyn said she was a member of the Baptist Church at one time; but she never had a testimony of the truthfulness of that Church, nor had she ever heard her father or mother bear a testimony of that kind. But since becoming a

member of the Church of Jesus Christ of Latter-day Saints she had received a testimony of its truthfulness.

Elder Willard Bennion said a religion which will not prepare a person for a hereafter is of no value. We should be charitable one towards another. If we did not have the truth, we would not be persecuted, scorned and hated as we are. He compared the charity as taught by the Apostle Paul with that of the people of the world to-day.

The choir sang the anthem, "God reigneth."

President Hyrum M. Smith said we have to meet in humble circumstances, but our Savior was born in a stable. He referred to the life of Christ, and said we ought to be able to endure a portion of the same kind of treatment that the Savior endured. He organized His Church with apostles, prophets, evangelists, etc., and the believer enjoyed great spiritual blessings, and signs were to follow them according to their faith. It is foolishness for any man to say they are no longer needed. "Mormon" elders are not preachers after the manner of the so-called Christian world; but they are messengers of life and salvation to warn the people of the impending judgments of God, which are to be poured out upon the wicked. Men cannot escape punishment for rejecting these messengers any more than the people who rejected Christ could. If you reject them you reject me, says the Lord. If it were dangerous to reject the testimony of Adam, Enoch, Noah, Abraham, Moses and Christ, it is dangerous to reject the testimony of any of God's authorized servants. Those who reject the message of the "Mormon" elders will suffer according to the justice of God, as did the people who rejected the ancient servants of God. Any person who conforms his life to the teachings of the Church of Jesus Christ of Latter-day Saints, can not avoid becoming better. The gospel has with it the power of regeneration. Seek not for riches, but for eternal life; for he who has eternal life is rich above all. Seek to be rich in faith, virtue, love and all that is good. Be patient and endure all that is put upon you for the gospel's sake.

Closed by singing, "Glorious things of Thee are spoken." Benediction by Brother William E. Caswill.

The evening session commenced at 6:30 by the choir singing, "Come, let us worship." Prayer was offered by Elder John P. Leatham. Continued by singing, "All hail the glorious day." The infant daughter of Brother and Sister Thatcher was blessed by President Smith.

Elder Matthew F. Noall said Latter-day Saints do not look upon this life as the end of human existence; but it is a stepping stone to a great hereafter. If a person commits gross sins after receiving the gospel he may be redeemed; but will not be exalted to that glory to which we all wish to attain. The gospel of Christ teaches that there are degrees of glory in the future life, and every man will receive glory according to the deeds done in the flesh.

Miss Varcoe and Brother William E. Caswill rendered a duet.

Sister A. E. Bennion said education does not destroy the faith of the Latter-day Saints. She was acquainted with many of the leading men of the Church, including President Joseph F. Smith and the twelve apostles, and knew them to live according to their teachings, and to practice what they preach.

President Hyrum M. Smith said he wished all ministers would say to their congregations, "Prove all things, and hold fast that which is good." If they would teach their followers to obey Christ's commands that men should "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," and seek for the truth everywhere, they would show they were sincere in the message they bear, and that they believe they are teaching the gospel, which is the power of God unto salvation. The Latter-day Saints are searching for truth continually. Those who despise "Mormonism" are the sectarian ministers. Those non-"Mormons" who speak of the beauties, the virtues and the truths of "Mormonism" are unbiased educators, statesmen and successful business men. It was the doctors of divinity who persecuted and fought against Christ, and so it is the doctors of divinity who persecute and fight the cause of Christ to-day. Many good people are prejudiced against "Mormonism" because of the teachings they receive from their ministers. It is life eternal to know God and Jesus Christ whom He has sent, are teachings of the Savior, and further, no man knoweth the Father, but by the Spirit of God. The Spirit is obtained by having faith, repenting of sin, being baptized by immersion for the remission of sins, and by the laying on of hands for the reception of the Holy Ghost.

President Rich exhorted all hearers to profit by the truths which had been spoken to them.

Closed by singing, "Ye simple souls who stray." Benediction by Elder William Evans.

On Saturday afternoon, March 21st, 1914, commencing at 4: 15, a priesthood meeting was held, during which valuable instructions were given by President Hyrum M. Smith.

ELMER B. DANSIE, Clerk of Conference.

THERE is a loftier ambition than merely to stand high in the world. It is to lift mankind a little higher. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—HENRY VAN DYKE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 2, 1914.

EDITORIAL.

JOSEPH SMITH'S PROPHECY ON WAR FULFILLED.

(*Continued from page 204.*)

A few remarks that shall next be submitted, relate to the plainness of the language used in this prophecy. Many of the ancient Jewish prophecies were given in highly figurative terms, and they are difficult to understand on that account; but in the case in hand the expressions are as clear and understandable as language can make them. They must be understood as they read. They can have no other than a most literal meaning. An impostor would have expressed himself in ambiguous terms of general import, just as we find fraudulent fortune-tellers and astrologers now do, or he would have clothed his predictions in such language that a double or spiritual signification could be put upon them. But Joseph Smith attempted nothing of the kind; and the plainness with which he spoke is an assurance that he did not intend to deceive anyone. His most bitter enemies cannot deny to him great credit for not making an effort to evade the question of his prophetical claims by masking his position under cover of doubtful measures or expedients. His fight for recognition as a prophet of God was made openly, confidently. He went into it with all the assurance that comes from a consciousness of power, and a conviction that his vindication was only a question of time. He asked no odds from his enemies; they gave him none. He never condescended to the despicable tricks of the impostor to win. He did not ask the world to interpret his prophecies according to his understanding of what they might mean—of that to which he thought they might refer. He simply published them to the world, concerned only that friend and foe should interpret them in their most obvious sense. There is grandeur in all this—the grandeur that comes from the known inspiration of the Holy Spirit, and an abiding sense that Omnipotence is one's support—witness the trumpet-like voice from heaven of his opening words, "VERILY, THUS SAITH THE LORD." Neither he nor the world can evade the issue thus raised.

We are now ready to take up the consideration, more particularly, of the prophecy as already given, and, in considering it, shall find that even WORDS which are passed over by the casual reader, are invested with more than usual significance when viewed in connection

with certain facts of American history; and the first of these is "rebellion." If there had been no change in sentiment among the masses of the people, which involved the functions and powers of the national government, whether written into the constitution or not, there could have been no "rebellion" in America, as has already been shown; but when that word was used and used correctly, as the attitude of the Federal government towards the seceded states attests (historians in general also recognize the changed conditions by calling the civil conflict a war of "rebellion" on the part of the South), it becomes evident that that term was used in full view of the mighty revolution in American political affairs which should put the Federal government in the position of a NATIONAL HEAD, against which it became treason and rebellion for its citizens to wage war. In that single word "rebellion" there is wrapped up a whole volume of prophecy relating to a most significant, political revolution which centralized a mighty power, and created a nation by force of circumstances. It was in view of this mighty revolution in American governmental affairs that Joseph Smith used the word "rebellion" in his great prophecy; and that nationalization of the States of the Union was a matter that was hidden from all eyes but that of the Almighty in 1832. Some may claim that it was by a mere chance that the word "rebellion" was written into the civil war prophecy; but there are other single words in it which have special significance, and when the revelation as a whole is considered, we find that it bears so plainly the evidences of inspiration, that we can not consistently assume that the meaning and use of each word were not fully known and discriminately employed by the Lord when He gave the revelation to His prophet.

The next word to which attention shall be directed is "shortly." From this it appears that the rebellion was to become a matter of history within a brief period, and less than twenty-nine years actually elapsed from the utterance of the prophecy until the "war of the rebellion" began. In the history of nations, as their lives usually run, a few years can be counted but a short time; and in this case these years were all needed that a charge of mere human foresight could not be supported with an appearance of justification. But this phase of the significance of the word in hand is of less importance than is the sublime assurance which Joseph Smith must have felt when he used that word "shortly." What impostor would dare put into the hands of his enemies a key by which they could SHORTLY determine his standing as a prophet of God or as a deceiver? As the latter he certainly would have desired that his exposure should be delayed until the last moment, and, hence, would have referred the fulfillment of his prediction to the distant future—to a time when he might naturally expect that his own days on earth should be closed. Instead of doing this he practically invited the world to test his prophetic

claims one way or the other "shortly." Few prophecies that God has ever given to man have contained a definite provision by which their truth or falsity could be determined within a brief time. Many of those in the Bible waited hundreds of years for fulfillment, and some are still awaiting it. The key to the confidence with which Joseph Smith spoke, is found in his knowledge of the source from which he received his revelation, and the assurance that it would be fulfilled to the utmost in his vindication.

Continuing remarks concerning the express terms of the prophecy, we find that, according to it, the rebellion was to begin at South Carolina. Altogether eleven states of the union seceded, and two or three others were prevented from following their example only by the adoption of the most vigorous measures on the part of the authorities who remained favorable to the cause of the North, or the Union. Right at this point there was, therefore, but one chance in a dozen, or more, that Joseph Smith, if uninspired, could make a correct guess; but as events turned out he prophesied correctly, for the war did begin at Charleston, the chief seaport of South Carolina, on April 12th, 1861, when the southern batteries in that vicinity opened fire on Fort Sumpter, which commanded the approaches to the city from the sea. The fort was then in possession of Major Robert Anderson, who had with him a detachment of the national forces, and after a heavy bombardment, he was compelled to surrender.

Attention is next directed to another of the significant words which must not be overlooked as we pass along, and the one now in mind is, "eventually." The meaning of this word is finally or ultimately, and as generally used, it involves the idea of much longer time than "soon" or "shortly" does. For example, when we say, "It will rain soon," or "Christ will shortly appear," the events are expected to occur within a far briefer time than if we say, "It will eventually rain," or "Christ will eventually appear." In the latter forms of expression, we think of the rain as coming after a season of prolonged drought; and in the other that Christ will come some time; but by no means soon. Taking this word, then, in its ordinary sense, Joseph Smith, by using it as he did in his civil war prophecy, substantially stated that the war was to be a long one, and its duration of almost exactly four years, shows that he made no mistake when he used that particular word in phrasing his prediction. Further, aside from the meaning of "eventually," his statement that the war should result in the death and misery of many souls, is evidence that he saw that the course of the war would not soon be run. We find, too, from his phrase, that "AFTER MANY DAYS" slaves would rise against their masters, all the proof necessary to show that he clearly foresaw that the war would be a long one. In this respect he stood practically alone, as is evidenced by the expressed opinions of northern statesmen right on the verge of war. Secretary of State William

H. Seward, and with him other high governmental officials, said that to snppress the rebellion wonld be a mere "breakfast job." Bnt there were thonsands of terrible "breakfast jobs" that had to be worked ont before the end came, and the Union was restored. Another evidence that the people of the North thonght the war wonld be a short one, is fonnd in the following facts: After the war had progressed in gloom for the Union for many weary months, the sentiment of the people of this conntry became very strong in favor of the Confederacy, and there was imminent danger of its independence being acknowledged by the British government. At this crisis the Rev. Henry Ward Beecher was specially commissioned by President Lincoln to visit this land, and endeavor to influence the English people more favorably towards the Federals. The Rev. gentleman spoke in some of the cities here, and one of the most perplexing questions he had to answer was how the war came to be so mnch prolonged when the English people, and, presumably, the government also, had been assured that it wonld be short, and, as a consequence, the great cotton indnstries here wonld soon again be nnaffected in their operations. Bnt the crowning act of all, which showed that the statesmen of the Union were obsessed with the opinion that the war would be brief—wonld terminate practically with the display of an insignificant military force—was the call by President Lincoln for seventy-five thousand VOLUNTEERS FOR THREE MONTHS' SERVICE. It seems scarcely credible now, that, when that conntry was on the verge of the war—had actually entered its shadow—which proved to be one of the most terrible strnggles of modern times, the wisest statesmen of the land were ntterly incapable of understanding the sitnation. That was their condition of mind even after the cannon's voice had announced the opening of the conflict. Men everywhere misunderstood one another. There seems to have been little that they did nnderstand. Their ability to divine the events of the fnture ntterly failed. What was before the American people was perfectly hidden from their vision. Neither the one side nor the other wonld have gone into that conflict, if what was before the conntry conld have been foreseen by its people. In view of the facts which have jnst been mentioned, the ability of statesmen to divine the futnre conrse of events from cnrrent happenings, may well be questioned. It seems after all to be a chance of hit or miss. Bnt in the midst of all this impotency to read the fntnre, there gleams npon onr vision the light of an inspiration like a fire from the altar of God in heaven, by which Joseph Smith was enabled to see that the war of the rebellion in the United States would be a long one—its dnration of fonr years being fnlly covered by that significant word "eventually," and by his statement that AFTER MANY DAYS slaves wonld arise, etc. And this yonng man was not schooled in statesmanship; he was not schooled in any branch of the world's wisdom; yet he foresaw what statesmen

failed to foresee, foretold the future as no one else did or could. They, too, had the tremendous advantage of standing in the very shadow of the events, while his view of them was taken twenty-eight years and more before they transpired. Now, who in the face of facts such as those just submitted—facts of well-known history—can claim that the length of the civil war in America, with all its horrors, were matters that any one might foresee? What folly! when a world saw them not in prospective. The more thoroughly this particular point is considered, the more clearly do we perceive that, so far as the views and opinions of men—of statesmen—were concerned, Joseph Smith's reference to that war as a long one, was made squarely AGAINST THE PROBABILITY in the case; and his position and declarations concerning it, when compared with those of his fellow-citizens, are bulwarked around by the inspiration of an all-seeing God—theirs manifesting only blindness and ignorance of His purposes among men. President Lincoln's first call for seventy-five thousand men dwindles to its proper insignificance as an index to the momentous struggle of that war, when we recall the fact that the total number of men called for by the national government was about 2,690,000.

Joseph Smith's prophecy that the war of the rebellion should result in the DEATH and MISERY of MANY souls, has been referred to already incidentally; but its importance requires that further consideration shall be given to it. Many of the remarks that have just been made respecting the length of the war, apply with equal pertinence to the loss of life that should be caused by it. When the call for seventy-five thousand volunteers was sent forth by the President, he could have had no suspicion that the war would occasion the DEATH of more than FOUR TIMES THAT NUMBER OF UNION SOLDIERS, and of about as many more Confederates. It is clearly evident that the awful destruction of human life was no more foreseen than was the length of time during which the war should rage, or the total number of men that should be required to restore the union in its territorial integrity. About the time the war broke out Colonel William T. Sherman, who had been living in New Orleans for some time, went to St. Louis, Missouri, and there ventured the opinion that it would require two hundred thousand soldiers to hold the Mississippi valley for the Federals; but so extravagant were his views regarded by other military men, by the civil authorities, and by the whole people of the North, that the Colonel passed for a time as a soldier of unsound mind—a crank. No other military officer espoused his views, and he stood alone as the only one that the country could produce who had anything like a just appreciation of the magnitude of the war whose first echoes were even then startling the country; but he fell far short of forming a correct estimate of what its proportions were to become. Now, this military genius—the only one then in the United States, as the events proved—who later won his title,

as a great commander, on many a hard-fought field, had had all the advantages for studying the situation, and for gaining information, that a residence for some time right among the southern people afforded. He had associated with them, talked with them, and knew their sentiments; but he was laughed at, and his opinions ridiculed because he thought the war would be one of considerable magnitude, and could not be fought out as a "breakfast job." But, doubtless, even he would have been appalled could he have seen an army of two hundred thousand men of which he spoke, and two others of equal size—and more, also—marching, not to war only, but to death and utter destruction in the valley of the Mississippi and other soldiers' burial-fields of the country. These points are all important, since they manifest clearly that when Joseph Smith prophesied in 1832 that the war of the rebellion would cause the DEATH and misery of MANY souls; he was making it in the face of an IMPROBABILITY—a greater one than when he declared, in substance, that the war was to be a long one. Men who were hurrying armies to the field, who were drilling recruits for the work of death, who were directing the movements of armies to bring it all about, failed completely to foresee the awful destruction of life for which they were preparing the young and vigorous manhood, and the mighty resources of a wealthy and populous nation. If its people could have foreknown half, or even a small part of the cost of that war in life and treasure, who can doubt that the South would not have been willing to abandon slavery forever, and the North to pay a double price for every slave in all the land, and thus set him free. But of the blood and misery and money that the war was to cost, no word came from the uninspired seers and prophets of the land; yet away in the wilds of New York, twenty-eight years and more before the beginning of hostilities, the voice of an obscure youth, unschooled in political affairs, unlearned in divining the course of future events from the present, was raised in warning that the rebellion of the Southern States was to result in the death and misery of many souls. He withheld no key by which the war of which he spoke might be identified. He spoke plainly of what political authorities, statesmen, military officers and the people of a populous nation knew nothing, surmised nothing. How did that unlearned young man perceive these things which were hidden from the wise and the prudent as the world goes? How did he get that plain vision of death, destruction and misery, when it was utterly concealed from the view of a multitudinous and intelligent people?

(TO BE CONTINUED.)

"ENDEAVOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others."

THE RESTORATION OF THE GOSPEL.

We, as Latter-day Saints, know that there has been a restoration of the gospel; but people not of our faith do not think that there has been a need for such a thing. Which is right? In order that there shall be a restoration, there must needs be a falling away. The latter was foretold by ancient prophets, for, if we read II. Tim. 4: 3, 4, we find that Paul could foresee the time when the people would not endure sound doctrine. Again, in Amos 8: 11, 12, we are told that the Lord would send a famine in the land; not a famine of bread or water, but of hearing the word of God. As early as the time of Paul the apostasy had commenced; for he speaks of it, as we learn from Gal. 1: 6, 7.

Look at Christendom as it stands to-day. Where are the apostles and prophets, etc., men divinely called as Christ set them in His Church anciently? They cannot be found; but in their places are men who are paid for their work in the ministry. Where are some of the laws and ordinances laid down by our Savior Jesus Christ? They have been changed to suit mankind; and further, are the gifts and blessings in the churches at present, as they were in former days? No, the world is in darkness, denying many of the things of God, and surely there was a need for a restoration of the gospel.

Yes, and it has been restored in these the latter days. Let us see what the Bible tells us on the subject. Turn to Dan. 2: 44, 45, and there we find that a kingdom should be set up, which should consume all other kingdoms, and it should stand for ever. What is the meaning of Rev. 14: 6, 7? It certainly tells us there that an angel should fly through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth—showing us plainly that the gospel should be restored. Again, in Matt. 24: 14, we find that this gospel should be preached in all the world, for a witness unto all nations, and then shall the end come. How, then, my friends, can you say that there has been no need for a restoration when the scriptures point so plainly to it.

Now, we say that this has come to pass, that the angel has flown through the midst of heaven, and the gospel kingdom has been set up to stand forever, and this gospel is being preached to all nations. Then you may say, "Who has this restored gospel?" I say unto you, it is the Church with apostles and prophets, men divinely called, and with ordinances as laid down by Christ, and moreover it is a Church with gifts and blessings as of old. The Church of Jesus Christ of Latter-day Saints is the Church with the restored gospel of Christ.

Birmingham. EDITH GRIFFIN.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever in vain.—F. W. ROBERTSON.

HINDERERS.

It is one of the easiest things in the world to hinder. It requires neither skill, nor zeal, nor intelligence. We have but to place ourselves in the way, and by the slightest endeavor, and often without endeavor, we may hinder ten times as much as we might ever be able to help.

There are many hinderers in the work of God; persons who have little power or talent to accomplish work in the Master's cause, but who can hint and sneer and find fault and insinuate, who can separate friends and alienate co-workers, who can hedge up paths and cripple the influence of others, and who, having done this, drop into their own natural obscurity, useless and forgotten, but leaving behind them the trail of mischief and of trouble which may remain long after those who have caused it are dead and gone.

Thus many a willing, noble heart has been stung and pierced; thus many earnest and tender hands have been tied and crippled in their work; thus those who would not help, have sneered and objected until they have taken away the key of knowledge and would not enter themselves or suffer others to go in either.

It is a lesson that Christians as well as children sometimes need to be taught: "If you cannot help, do not hinder." Be careful how by words or deeds you lay obstacles in the paths of those who are seeking to do good to men. If God has not granted you the ability to do much, by all means beware of being hinderers of others, whom He has more plentifully endowed.

And let those who are called to work in the cause of God be patient under all the hindrances that assail them, and still hold fast in fidelity and confidence, being assured that over all these hindrances God presides; that the failures of to-day may lay the foundation for the victories of the morrow; that the ruins of our present erections may be the basis for grander and nobler enterprises, which shall be accepted of God and crowned with the richest blessing.

God's eye is ever on His willing workers, and they are not to be discouraged with the trials of their lot, though with each open door they may find "there are many adversaries." If they labor on in faith and hope and love, they may be assured that God who cares for them in all their needs will not desert them, nor forget them, but will at last bring them off triumphant through His grace.—*The Armory.*

THERE is a perennial nobleness and even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works, in idleness alone is there perpetual despair.—THOMAS CARLYLE.

FROM THE MISSION FIELD.

Release and Departure.—Elder Irwin S. Noall, of the British mission, has been honorably released and took passage for New York per s.s. *Baltic*, on March 26th, 1914.

Baptisms.—On Wednesday, March 25th, 1914, a baptismal service was held at Manchester (Manchester conference), at which four souls were added to the Church. Elders Frank H. Eastmond and James H. Vickers officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on March 27th, 1914, per s.s. *Victorian*: Arthur Bradder, Lehi, Utah; Benjamin Ward, Richfield, Utah; Henry Yates, Harper, Utah; Lyles W. Larkin, Ogden, Utah; Steve L. Love, Salt Lake City, Utah; Gerald R. Eldredge, Woods Cross, Utah; S. Evan Francis, Lake Shore, Utah; Harold A. Lambert, Kamas, Utah; Levi J. Anderson, Hyrum, Utah; Elick J. Sorenson, Bear River, Utah.

Appointments.—The elders who arrived for the British mission on March 27th, 1914, have been appointed to labor in the following conferences: Arthur Bradder, Hull; Benjamin Ward and Henry Yates, Norwich.

DIED.

MORLEY.—At Sutton-in-Ashfield (Nottingham conference), Mary Morley, on March 22nd, 1914. Deceased was born in 1835, and became a member of the Church of Jesus Christ of Latter-day Saints in 1853.

WHITCOMB.—At Cirencester (Bristol conference), on March 23rd, 1914, Harry A. J. Whitcomb. Deceased was born December 20th, 1878, and was baptized October 6th, 1906.

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